The reasons for writing against Bishop of Salisbury &c. By Mr. [illegible]

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A REVIEW OF Three LETTERS Written to the Bishop of *Salisbury*.

IT is a Duty of Natural Justice, which every Man owes to himself, to endeavour to vindicate his Actions from the misconstructions of his Enemies, and He who is silent in this point, either owns the Guilt, or submits to the Censure. To this end it is, that I have thought it not improper to Review these Letters which I had before Pub-

liſhed; and ſince they have given offence to ſome, and drawn a heap of idle Reflections upon my ſelf, I have, by way of Defence, given the true Reaſon of my engaging in this Cauſe with ſo great an Adverſary. The Hiſtory of a Quarrel is the beſt way to come at the true State of it, and to form a Judgment how far either Party is Culpable, or Commendable.

When the Biſhop of *Sarum* publiſhed his New *Preface* to his *Paſtoral Care*, it was expected that a Piece which contained ſo many bitter Words againſt the *Univerſities* and *Clergy* of the Kingdom would not lie long unanſwered, and that ſome of their Members would ſtand up in their Defence. The whole Converſation of the Town at that time turned upon that Subject, the Accuſations were open, and bold, the Adverſary eminent, the Facts ſuch as required the Concern of mankind, and yet no one appeared out of ſo great a number to oppoſe a Scandal of ſo heavy a weight, which gave an air of Truth to the Aſſertions, and Applauſe to the Accuſer. It is true, indeed, many disbelieved the Facts, thro' a perſwaſion perhaps of the Inſincerity of the Reporter; and others out of a know-

knowledge of the Perſons abuſed, yet as the Reproach in General while unrefuted, was a ſhame to many, it was a pleaſure to many more. It was plain to a common Obſerver that the Scheme of the Writer was the Ruin of the good eſteem our *Univerſities* bear, and were that once effected, the Conſequence is evident, that there is no other recourſe than *Private Academies*, and *Forreign Education*. Miſerable Recourſes both! The one as dangerous to our *Civil Polity*, as the other to our *Eccleſiaſtical*. The Principles generally imbibed abroad, are not ſo favourable to our Conſtitution as to make any wiſh our Youth fond of their Maxims; and ſince the Government of States are of late years become ſo much the ſubject of Diſcourſe, a greater Danger ſeems to be threatned by *Republic Syſtems*, than by any other of thoſe oppoſite Schemes which have been ſo zealouſly conteſted at Home. Monarchy has too many Enemies already, without *travelling* our ſelves into a Hatred to it, and learning to contemn a Form to which we are obliged to be obedient. As for *Private Academies*, they that are cheriſhed in defiance of Authority, would ſoon by this Means find a *Sanction* from the Law,

and then it is but too viſible how the whole Form, and Beauty of the *Church* would fade, and the State ſuffer with it. Thoſe *Old Reformers*, or as they are now call'd, *Refiners*, would quickly melt them down, and caſt all a-new in their *Golden Calf of State*. We may call theſe remote Dangers, and ſo indeed I hope they are; but I ſay it is plain that the Principles of my Adverſary tend to make them practicable. When once a general diſreputation is fixed on any Body, or Society, it ſoon dwindles into Contempt, and that is only a *Preface* to an Alteration of that Body, or Society: Is it not then evident, nay is it not the Glory of many Writers to attempt to lay the *Clergy* and its Nurſeries the *Univerſities* under the vileſt Scandals, and them once believed, make room for all the ill Conſequences we have ſuppoſed? If any one in the mean time offers to reſcue them from the Calumnies of their Enemies, and retorts the Cenſure upon them, I can't think but that he deſerves well, whatever harſh Expreſſions he may uſe, if he does not deviate from Truth.

The Rules of Controverſy alter as the nature of the Caſe requires, and where the Aggreſſor diſcovers Inſincerity,

cerity, Ill-nature, and a Malicious Deſign, the leaſt return he can expect, is a narrow Scrutiny into himſelf, and an Attack upon all his Weaker Parts. It is certainly more juſtifiable in one who defends a Number of Perſons, to expoſe a ſingle Opponent, than it can be for that ſingle One, to load a Number with an unprovoked Cenſure. If *my Lord of* Sarum complains of Bitterneſs to him, how many are there to return it on his own Head? Is there any diſtinction of Quality or Order that ought to skreen the Perſon that reſtrains his Invectives from none, and runs riot without Diſcriminating on the Little and the Great? He betrays a mean Spirit that ſhows no Indignation at ungenerous Uſage, for all Mankind have a right to be treated fairly; but he who firſt breaks the Laws of Diſpute, has the leaſt Reaſon to expect it.

For my own part, I have for ſome Years been Converſant in his *Lordſhip's* Writings, and have perceived from the firſt drop of his Pen to the laſt, ſuch a mixture of Gaul in all his Works, that I thought I never met with before. Perhaps, by reading him long, I have contracted ſome of his Phraſes, and

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now and then tranſcribed a Catalogue of his own Expreſſions upon others againſt himſelf; I hope however, I have none of his Spirit.

What I have had occaſion to Remark upon, I aſſure the World I have quoted faithfully as to the Senſe and Meaning, and had no other deſign in it than the Vindication of Truth. I muſt own I conceived a great Indignation at the treatment the *Univerſities* received at his Lordſhip's Hands, and on that Account merely I preſumed to write, and when I had once engaged, the ſame Conſideration kept me from deſerting my Adverſary. I care very little for the Mercenary Reaſons that may have been laid to my Charge, and tho' others may, I have no Reaſon to thank his Lordſhip on that account. The Reader may call this an *Apology*, a *Preface*, an *Introduction*, or what he pleaſes, I only aſſure him, That I am reſolved to attend his Lordſhip's Pen on all Occaſions, and ſhall therefore, without any farther Ceremony, Remark upon a late *Sermon* Preached at St. *Bridget*'s Church.

Politicks has beennow ſo long the Subject of Sermons, that it is no great wonder to find a daſh of them in general

neral Occaſions, and it is indeed in ſome excuſable, I mean at thoſe Times, when the Solemnity of a particular Day ſeems to point that way; the 30th of *January*, the 5th of *November*, and ſuch Days, may require this Notice; but his Lordſhip runs thro' the whole Circle of the Year, and marks every Day in his Calendar with a *Red Letter*: The Commemoration of the greateſt Benefits, and the Celebration of the greateſt Myſteries of Religion, eſcape not ſome touches of *Party Diſtinctions*, as if Religion were like an Infant, and was to be Nurſed with Noiſe, or compoſed to Reſt with the repeating of an old *Tune*. *Fire*, *Blood* and *Popery* is all the Diſcourſe, whatever be the Theme, as ſome Romantic Heads talk of nothing but Monſters and Giants, and fancy every Object they meet, a Captive Lady to be reſcued, or a Caſtle to be ſtormed. I can't determine, whether theſe be the Dreams of a ſickly Imagination, or the Deſigns of an intriguing Cunning; whether their Plot is to vex themſelves or others, but it looks too much like the latter; whatever be the view, it ill becomes the Miniſter of the Goſpel to engage in it, whither they direct or are directed, neither

ther Character ſuits their Function. We read of a Prophet, who when Commanded by an Impious King to *Curſe* the People of God, yet Bleſſed them often; we have ſeen the Reverſe in our Days, a Preacher, without Prophecy, ordered by a Good Monarch to bleſs the People, whoſe Mouth is ſtill pouring out Curſes. What Notion muſt Men entertain of thoſe Miniſters who juſtify their Preſumption by their Office, and take a Pride in being qualified to contradict their Superiours becauſe they are ſure of Impunity? Such Teachers we have ſeen, tho', I hope, their Leſſons have but little effect.

I know not any one who abounds more with this ſort of Language, than the Preacher of a late *Charity Sermon*, for that is the Name it bears, tho' it might as well have been called a *Satire* upon the *Nation*, or any other Good-natured Title of that Kind. The Charitable Writer, after opening his Text, falls immediately upon the proper Buſineſs of the Day (for all Days are in that the ſame) *Politicks*, and gives us to underſtand, that he is out of Humour upon the preſent ſtate of Affairs; private Tranſgreſſions, ſuch as are committed againſt

againſt the poſitive Precepts of the Goſpel, and concern the Conſcience of the Tranſgreſſor, upon the violation of his Duty to God, and his Neighbour, theſe have no ſhare in his Diſcourſe; tho' if theſe were corrected, the others would ceaſe of courſe, and every Convert to a Good Life, would ſoon become a Good Subject, but that was not the end of the Deſigner. Inſtead of this we are led into matters of State aud Government, under the plauſible Name of *National Sins*, and one of theſe we are told is as follows: *That the Greater, the far greater Part among us, ſeem to have no other concern about Religion, but to keep an Exterior as a National Form.*

I believe it will be hard to prove this Poſition true in any of its meanings, That the *greater Part have this Concern*, or *this Concern only in point of Religion.* In the firſt place let us only obſerve the diſguiſed Satire in this Reflection, for we are left at our Liberty to ſuppoſe this *Exterior what Form we pleaſe*, either that already *eſtabliſhed*, or ſome *other*; and if it be ſome other, it is either *Popery*, or *Presbytery.* Can we ſuppoſe, if the latter was the general Concern, that his Lordſhip would have ſpoiled the *Scheme*

by informing us of the Design? We will not suppose it is *Popery*, for that were to lay his *Lordship* under a necessity of *proving* it, which is a Hardship some Writers always excuse themselves from, tho' there is no great difficulty in *asserting* any Thing. The *Form* then meant must be the *Church of England*, and this it is to be hoped we shall always maintain a Concern to preserve, without any farther *Purifying* or *Melting down*, which seems to be his Lordship's Scheme in another place. I am sure while its Enemies are so numerous, it well becomes us to have this Concern; and if there appear at present a warmth for this more than ordinary, it is owing to its Adversaries. That the Persons who are engag'd in this Cause only support it as a mere outward Profession is easily affirmed, and it might be as easily retorted, that its Opposers attack it only as a Form they Hate, without any Thing in either their Morals, or Lives, to prove their *Schemes* better. Much more charitable it were to argue, That they who contend for retaining a Primitive allowed State of Discipline and Order, in the Church aim at the recovery of its sanctity of Manners, and Purity

rity of Life. But when Men are offended at the Thing it ſelf, they can ſoon find pretences to condemn it under ſpecious Colours, eſpecially when they have a covert Deſign of advancing an oppoſite Intereſt. How often has a Great Man mention'd the Word *Church* by way of ridicule? and thinks he ſays enough againſt it by calling it a *National Form*, whereas it is the greateſt happineſs we enjoy, that this Church, ſo near in outward and inward Beauty to the Primitive, is a *National Form* of Worſhip: But there are Spots, and Blemiſhes, and ſo there will be till theſe Men leave it, or learn to know their Duty as its Members.

The next thing we hear of from the Preacher is, the old Topic the *Revolution*, a Word that has been of peculiar ſervice to him, and his Friends. The *Word* indeed is a good innocent *Word* in it ſelf; but as it is made uſe of by a Set of People, it means every Thing that is Good and Great, it includes all Graces and Virtues, it is *Moral Honeſty*, *Political Juſtice*, it is *Heroiſm* in the Higheſt degree, and *Chriſtianity* is nothing without it. The Good Man in his Sermon, to ſhew his peculiar affection for it, has

called it a *Scene of Miracles*, not a ſingle Miracle, but a compleat Set, a Series of ſomething beyond the Power of Natural Agents. Now for my part, tho' I have a juſt value for the Revolution, yet I would place my eſteem upon a juſt Foundation, and not by endeavouring to magnify beyond the bounds of Reaſon, leſſen its true and uſeful Effects. To me it ſeems, that tho' there was a concurrence of Providence in this Work, yet that nothing appears ſo extraordinary in the Courſe of it as to Intereſt the Divine Power in a miraculous manner. For inſtance let us view the ſteps of it, and ſee if events naturally following from human Cauſes could not eaſily effect a *Revolution*. Is it in the firſt place at all improbable that a *Prince* ſhould by ill management, ſo alienate the Hearts of his Subjects, as to make them wiſh for his Removal, and their own Eaſe? Is it *Miraculous* that *He* ſhould be deſerted by his Friends, and abandoned by thoſe whom his Power had raiſed and made Great? Is not this the common *Scene* of every Day in all our Eyes? Is it *Miraculous*, that when a *ſtrong Man comes Armed*, the weaker and more timorous Perſon ſhould fly, and leave him to take

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Poſſeſſion? Was there indeed any thing extraordinary on the whole Affair but the eſcape of an Injurious Monarch from an Injured People? Let any one Minute down the Progreſs from the beginning to the end of this glorious Scene, and then try by what figure of Speech he can call it a *Miracle*, or a *Scene of Miracles*. If indeed there was one Miracle, one might have allowed of a ſmall addition, eſpecially ſince it was *Twenty five Years* ago; but I know but of Few who have ventured to make a *Scene* of Them, when ſo many are living who *remember* they never ſaw *One* all the Time. The Good of the *Revolution*, and the Spirit and Kindneſs of the Conducter of it, ought indeed to be had in perpetual remembrance; but then let it be done with Decency and Truth, leaſt we bring a diſcredit on the Work we deſign to extol. There were indeed a Set of Flatterers at that time that preferr'd it to all the *Miracles* in the Word of God, and drew many an impious Paralell on that account to the diſhonour of the Sacred Text, but much to their own Advantage. It is certain, that as to the particular ſhare of Danger, or Difficulty, the *Revolution* can bear no Compariſon with

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many other Actions of that great *Monarch*'s, tho' it is as certain, that had there been occaſion for the exertion of his Military Virtues, they would have ſhone as bright then, if not brighter than they did at other Times. But this is the Caſe, the *Revolution* was the Riſe of many obſcure Perſons, to that they are indebted for their Power, their Wealth, their Honour, and hence it is that they magnify it; for by that they only magnify themſelves, they think that they could never *have been what they are without a Miracle*, and ſo the *Revolution* which *made them ſuch* muſt be a *Miracle*. And that is the only way I know to prove it.

But whether it be a *Miracle* or no, certain it is it was a Bleſſing, and his Lordſhip accuſes Us for not being thankful for it, and making thoſe returns to the Inſtrument of Providence which the Occaſion deſerves. Were the Caſe true, that we were guilty of Ingratitude, the Reproach of that Sin ought to be mentioned in the ſevereſt Terms, and his Lordſhip himſelf could not dip his Pen to deep in Gaul for ſuch an Iniquity: But there is a great difference between *Gratitude* and *Clamour*, between

tween a real Senſe of a *Benefit* received, and a perpetual Noiſe about the *Benefactor*. To be continually writing *Panegyricks* on a *Dead Monarch*, is a ſilent Affront to the *Living*, and ſerves only to put fanciful Heads upon Compariſons, and ſilly Paralells. Does his Lordſhip think that the *Nation* have but *One* Topic for their Praiſe, and Gratitude, or that the Memory of all the Great Things Providence has done for us is to be ſwallowed up, and loſt in the *Laſt*? Has not there been a *Reſtoration* as well as a *Revolution*, and a Deliverance from *Fanaticiſm* as well as *Popery*; a Deliverance much more pregnant of what his Lordſhip calls *Miracles* than the latter, and much more ſtained with Inſolence and Ingratitude than that too? If the bare frequent repetition of the Word *Revolution* is ſufficient to expreſs our Thanks, then indeed we muſt own that ſome Men excel their Fellow-Subjects in Gratitude; but a *Parrot* may be as grateful as a *Peer* by that Reaſon. As it is at preſent uſed, it is become a mere *Cant Word*, like *Grace* and *Predeſtination* in a Fanatic Congregation; they muſt be frequently repeated, tho' without Senſe or Connexion, becauſe they will be pleaſing to the

the *Hearers*, and ſeem to diſtinguiſh the *Sect*. There is not one in Forty of theſe Talkers knows what he means by *Revolution*, and yet they will all *drink* for it, *ſwear* for it, and *die* for it, do every thing but learn their Duty to their *Sovereign* from it, whom they always leſſen to make that *Great*. It is the Ignorant who take the *Cry* from their Maſters, blindly purſuing they know not what, and believing implicitly that their Inſtructers are in the Right.

So much for his Lordſhip's Thoughts of the paſt *Revolution*; let us now examine his Fears of a future. *We ſee*, ſays he, *a viſible Calamity before our Eyes, that is kept off by the ſingle Thread of one Sacred Life.* That the meaning is that this *Calamity* is an imminent, evident Danger is plain, by the Care and Correctneſs of his Lordſhip's Expreſſion, *the ſight of a viſible Calamity before our Eyes.* I can't help differing with the Preacher on this Head; I can't ſee this *Calamity*, nor am I able to diſcern the remoteſt appearance of any Thing like It To me the *Succeſſion* in the *Houſe* of *Hannover* ſeems as *certain* as human Power can make it; as ſtrongly fortified by Law, and Affection too, as ever

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the Right of a Succeſſor was. It is impoſſible for any Government to hinder the Fears of thoſe who are by nature timerous, or ſuppreſs the vain hopes of the Sanguin, and audacious; but ſtill the *Security* of Laws, Reaſon and Intereſt ought to be conſider'd by Men of Senſe, as ſuperiour to the idle Paſſions of either ſide: I believe it would be no difficult matter to prove, that in all Human Probability, it is as impoſſible that the *Pretender and Popery* ſhould ever diſturb this Kingdom, as the *Turk* and *Mahomatanism.*

I will only mention a few Reaſons which ſeem to me unanſwerable why all Fears of that nature ought to be removed by thinking People, eſpecially as the Affairs of the Nation ſtand at this preſent Juncture.

1. The Securities of the Government, and the Public Funds have obliged all that have any ſhare in them, to ſtick cloſe to the *Conſtitution*, that is, to the *Succeſſion as eſtabliſhed by Law*, and there is no Tie ſo powerful as *Intereſt*. It is certain that the number of Perſons con-

cerned is a conſiderable Part of the Nation, nay perhaps the greateſt; it is the Wealthy Part which are engaged to maintain it, and they can have no aſſurance of its being maintained, but by adhering to the *Succeſſion in the Houſe of* Hanover. On that Foundation only they are certain of their *Property*; for ſuppoſe never ſo many Promiſes and Engagements from any other Quarter, yet they are but *Promiſes*, and Men of *Buſineſs* and *Money* know well enough how to diſtinguiſh where the Advantage lies in ſuch a Caſe.

2. Again, it is plain and viſible that the Genius and Temper of the Nation is entirely averſe to *Popery*, that the *Reformation* has taken root in the Hearts of the People, and no Power but a direct Infatuation can make the generality deſire the Bondage which *We nor our Foreſathers were able to bear.* Were the *Reformation* new and in its Infancy, and had *Popery ſtrong* Holds left among us, as in the time of Queen *Mary* both theſe concurred, then indeed a Probability there might be of a return of its Corruptions. Were there no *rightful Succeſſor* to obviate the Danger,

Danger, no confirmed *National* Ties, to reſtrain Conſcience, then there might be a ſuſpition of a Relapſe. But if a *Monarch* at Peace with all *Europe*, as to his Perſon beloved by his Subjects, in his Power Great and Confirmed, could not effect this *Change* with all thoſe Advantages on his ſide, How ſhould a *diſowned*, *unknown*, *weak*, *unſupported Pretender* effect the ſame? If it can be proved indeed that a Power confeſſedly *weaker* can perform what one allowedly *ſtronger* cannot, or that a *Part* is greater than the *Whole*, then I would willingly ſubſcribe to the new *Doctrine* of *Fears* about the *Pretender*, *and the Dangers of Popery*. This *Calamity* of his *Lordſhip* ſeems to me then not to be kept off *only by One ſacred Life*, but Nineteen Lives in Twenty of all the Subjects, and Dependants on that *Sacred Life*. The Pains therefore that this good Man takes in telling frightful Tales of Queen *Mary*'s Days, is a mere amuſement, unleſs he can firſt make it appear that we are under a juſt apprehenſion of a *Reign* like that. We have nothing to fear but the falſe Accounts each ſide gives of the other, and that monſtrous heap of *Party Lies* which

are continually framing to divide and enflame us to a real mutual Enmity. It is theſe Things, theſe homebred Calamities we ought to be jealous of, we have once felt the ill Conſequences of them, and ought to grow ſomething Wiſer by our Fathers Follies. For let us ſuppoſe only that this *Evil* which is pretended to *be ſo viſible before our Eyes* may have ſome grounds in Reaſon, the way to provide againſt it cannot be to give one another *ſcandalous Names*, and by ſuſpecting the Fidelity of our Fellow-Subjects before there is an occaſion, give them a pretence of being in time what they are falſly accuſed to *Be*. But theſe Men ſeem to argue, becauſe there is a Danger removed and kept off at preſent, therefore it is neceſſary to bring it on as ſoon as they can; or becauſe we are likely to quarrel ſometime or other, therefore they will ſet us together by the Ears immediately. Such is the Kindneſs of theſe *Patriots*, Good Men, who are terrified at a diſtant Shadow, and yet would plunge us into a preſent ſubſtantial Miſchief, as if they were afraid they ſhould not otherwiſe enjoy their ſhare in the Engagement. If you will believe ſome

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of them, they are thirſting and panting after *Martyrdom*, and would take it ill of any that ſhould hinder their Progreſs towards *Smithfield*, tho' perhaps that may not be the place of their *Execution*. Whereas in Fact their boaſted Courage is all Grimace, it has been experienc'd before, and is too well known to be depended upon in the Day of Tryal; the only Time they are for making *Dying Speeches*, is when there is no fear of *Death*: It is eaſy, they will not worſhip the *Idol*, when there is no *Fiery Furnace*.

It were a tedious Task to take notice of all the inſinuations contained in the *Sermon* before me, I will only obſerve upon two particulars which are full of that ſpirit of Candor, and generous Treatment his Lordſhip has ever ſhown to this *Nation*, not to ſay to his own Country. The firſt is the following ingenuous Reflection upon the *Peace*, ſo happily completed by the beſt of *Queens*, and a faithful *Miniſtry*. *To all our other Iniquities*, ſays the Preacher, *what groſs Equivocation and Prevarication has appeared in thoſe Bonds which all Mankind have eſteemed ſacred, and on the keeping of them, the*

the Honour as well as the Safety of Nations depends, I mean Oaths, Teſts and ſolemn Engagements! Upon which his Lordſhip muſters up a *Text* or two, ſuppoſes the Caſes the ſame, and threatens *Slavery* as the Puniſhment due to the Tranſgreſſion. It is no wonder to hear the *Scriptures* quoted for to juſtify private Opinions in Politics, there was not a *Curſe* in the whole *Bible* but the *Godly* of the laſt Age apply'd to ſanctify Rebellion; hardly one *Propheſy* which had not been verified in their Days, upon the good *King* whom they perſecuted. With equal Truth, and Juſtice, have we ſeen the *Word of God* apply'd in our Times, it has been taught to ſpeak againſt every incidental Action of our Governours, it has been untaught that Leſſon again, and toſs'd up and down as the Occaſion requir'd, to give a Sanction to any ſet of Opinions in Vogue; it has confuted all Notions, and confirmed all at the pleaſure of ſome *Writers* among Us. A ſufficient Scandal indeed to Them, tho' none to the *Scriptures* themſelves. As to the preſent Caſe, let us enquire in juſtice to our ſelves, what *Oaths*, National *Teſts* and *Engagements* have been broken, and whence theſe *ſe-*

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vere Denunciations of Judgment proceed and why we ſhould ſuſpect our ſelves the Guilty *Nation.*

All Caſuiſts own it an allowed Rule in Compacts of all kinds, that the Obligation is mutual, and where the performance ceaſes on one ſide, the other Party is at Liberty to withdraw, for the *Prior* Breach makes the Compact void. That this is our Caſe need not now be prov'd, ſince it has been made apparent to the Nation again and again in many inſtances. Why then are we unjuſtly loaded with a feigned Calumny? Where is our Honour, or our Religion wounded in withdrawing from them who firſt withdrew from Us? How are we concerned in any Conſequences which their own Unfaithfulneſs may have drawn upon them? A National Pity indeed there may be, but a *National Generoſity* in ſuch a Caſe were a Crime, an Injury to Poſterity, whom we ſhould load and incumber without Reaſon, and of which they might juſtly accuſe us, for all the ſpecious Pretences that theſe Writers ſhould leave behind them in our Juſtification. The *Breach of Public Faith* is undoubtedly odious,

odious, and fixes a Brand of Treachery on the Offenders which Time it ſelf will not wear away; but ſhould any one charge a Nation with this Sin, without Ground or Reaſon, he ought to ſtand condemned as an unjuſt Reproacher of his Brethren, and an Enemy to his Country. We ought to look upon this Man as one who ſeeks an occaſion of Scandal, as reſolved to ſacrifice both his Veracity and Honour to make a Merit with a *Forreign Encroacher*, or a *Domeſtic Faction*, for *Hate* his *Country* he muſt who delights to *abuſe It*; Another Maſter he muſt endeavour to *pleaſe*, ſince he deſpiſes his *own*. Let him go on, but tho' he Writes *Hiſtory* as long as he lives, let him know that his own Name ſhall be tranſmitted to Poſterity to his Infamy, that the *Hic niger eſt* ſhall be fixed upon him when he ſhall be gathered to his own *Place*, and as incapable of Calumniating as thoſe he has reviled in the Grave. But as this belongs not to his *Lordſhip*, who is too *pure* to deſerve ſuch a Mark, let us look for ſomething that may more nearly affect him, which we ſhall find in the next particular.

The

The *State* has had its turn, the *Church* muſt follow, tho' old Fellow-ſufferers under the *Preachers* Hands, and very unlikely to find Mercy at this time of Day. The *Church* then is a ſore *Offender*, for the *Preacher* hides neither her faſhion nor her figure, in the 25th Page he imagins ſhe muſt be *melted down* and *purified*, and Caſt in a new Mould of a greater Beauty, and firmer Strength. Truly I am afraid that if this be the Work of our own Artificers, our apologizing Reformers, that She may indeed *ſuffer by Fire*; but they who caſt her in will hardly ever take her out again, *Melt* ſhe may, but they will prevent her *Re-union*. No, we know they have an *Image* ready made to ſet up in her Place, their *old Coat of divers Colours*, to be uſed inſtead of the *Garment without Seam*: We know that the true meaning of *Reformation* is no more than the *Babyloniſh* Dialect of *Down with her, down with Her even to the Ground*. Who aim'd at this Work beſide the *Church*'s profeſſed Enemies it is hard to ſay, but it would be of good uſe to her to guard againſt her ſeeming Friends, and thoſe within her own Pale. For one Man I will

venture to affirm in imitation of a ſaying of a certain *Pope*, when *He was a Prieſt in the Church* he had ſome *kindneſs for her* ; when he was a *Doctor and Preacher* in Her he *liked Her leſs:* But when He was a B——p he *Hated* Her.

FINIS.

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